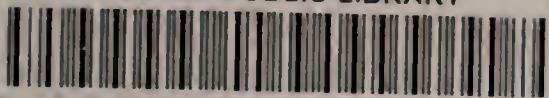


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The Western.

NOVEMBER, 1877.

THE SPHINX RIDDLES OF EDUCATION *

THE captain of a vessel at sea, with his sextant, takes the elevation of the sun at noon, in order to obtain the data from which to calculate his whereabouts and the rate and direction of his progress. It is necessary for us likewise to take observations with educational sextants in order to obtain our reckonings as we pursue our voyage through unknown political and social seas.

Upon choosing a vocation for life there are many important questions to settle. Will this prove a permanent vocation? Will the products of my labor always find a ready market? Is it likely that new and newer methods, say, of labor-saving machinery, will do away with the utility of the trade I am about to acquire? Will cheaper competition from a foreign source sometime render my vocation insufficient here for my support?

To the young man or the young woman entering upon the vocation of teacher just now similar questions present themselves. What is to be the future of the professional teacher in this country? More particularly he will ask: Is the progress of the past fifteen years in school education to be regarded as inaugurating a new era of progressive culture in

* From an Address delivered at the Massachusetts State Normal School, at Worcester, July 10, 1877.

civilization wherein the province of the school shall continually widen and the vocation of the teacher be magnified? Or, is the recent prosperity an illusion, a mere inflation, like our supposed wealth in real estate, in railroad stocks, in personal securities, in franchises? With the inevitable collapse that is upon us in the wealth and business of the country, is the vocation of the teacher likewise to shrink to its former rank and significance in the community? Is the school to be curtailed in its influence because our finances seek a specie basis? Shall our magnificent city systems, which reach out and bring into the school sixteen per cent. of the entire population, relax their efficiency and gather only ten or twelve per cent. of the population into schools, as formerly, permitting one-fourth of the youth to squander their time upon the street or in haunts of vice, or to be dwarfed of their normal human growth by premature employment in the mill or workshop?

Shall the school system loose, one by one, the new acquisitions of the past few years, the enlarged course of study, opening to the child the new worlds of natural science and of modern literature, teaching him at once how to use the printed page so as to avail himself of the researches and genius of the human race, and how to use his own senses and intellect in the acquisition of knowledge? Shall the public high school be cut off as an expensive luxury not to be supported by the taxation of the community? Shall the normal school be stinted of funds for the same reason, and its course of instruction shortened because the reduction of the school system has rendered unnecessary the broad basis of preparation in the common school teacher?

Such thoughts and queries as these rise in the sober and reflective minds of educators to-day, even in enlightened commonwealths.

Everywhere throughout the land we hear of the shrinkage of values, of the decline in wealth. But this is not the worst; a mere shrinkage of values may be due to the transition from an inflated paper standard to a solid specie basis. It is not the decline in wealth that we lament, but the decline in the *production* of wealth. One million of workmen in our nation are at present idle or earning barely enough to subsist upon. This means a decrease in our aggregate annual productions sufficient to amount to our entire national debt in six years.

When a private individual is in debt, or is poor and desires to be rich, constant industry is an adequate resource. If a nation is in debt should there not be occasion for the continuous industry of its people? And yet through some imperfection in the social machinery it happens that for several years there is a decline in production and an enforced idleness in our communities. No one seems to be able to give a rational account of it. The wiseacre shakes his head and mutters, "Over production, markets overstocked with goods." He thinks that there has been too much manufactured, too much raw material produced. But it is a strange anomaly that people should suffer for want of food, clothing and shelter, simply because of the superfluity of the supply of their wants, because of the "overstocking of the market"

However this may be, it is certain that there is a widespread paralysis of business, labor earning little and capital earning little—the consequence of it all is *despair*. The community loses hope. The elasticity of the individual disappears; he gives up all aspiration, and settles down stolid as under the hand of Fate. The loss of wealth by shrinkage of values is not a serious matter compared with the loss of wealth through the decline in production. The decline in production is a small affair compared with the destruction of human hopes and aspirations—the conversion of a popula-

tion from an enterprising, energetic, industrious community to a moping, croaking herd of drudges. Here is our danger.

The Sphinx riddles that are before us to-day for answer are chiefly this one of political economy—how to keep the community at work when it has most cause for industry to pay its debts; and besides this the social one of elimination of the caste-system, generated by the separation of labor and capital—that is to say, the repression of the tendency to internationalism or grangerism, or the tyranny and law-defying attitude of large corporations; thirdly, the political one of demagogism, or official corruption. These Sphinx riddles are ours to solve as a people, and any failure will result in destruction. The Sphinx of old as she walked the streets of Thebes destroyed those who could not answer her riddles. The modern Sphinx is equally cruel.

If we fail to discover a remedy for frequent and wide-spread business prostration, the hopes and aspirations of the laborer will die out, and he will become a drudge. Prosperity in the community then becomes altogether impossible; no courage, no venture, no struggling energy to seize the golden opportunity.

If we fail to solve the problem of caste, we shall soon be worse beset than Europe with socialistic leagues, and our wealthy corporations will furnish an alternative equally to be dreaded. The destruction of individual independence and enterprise is sure, where there can be no protection obtained except through leagues and powerful combinations.

Again, the problem of demagogism is the worst one of all to meet. The faith of the people in a representative democracy is more seriously shaken now than ever before; especially is this the case in cities, where the art of diverting the public money into private uses has well nigh been formulated into a science. The immense growth of cities—their increase

in number and in size—makes this problem a more formidable one. The city population is rapidly becoming a majority in every state and throughout the land. Unless constitutional forms can be invented whereby the selfishness of legislators can be sifted out, or neutralized, the most serious apprehensions may be had as to the permanence and stability of popular representative government with us.

These Sphinx riddles concern us all—not only the graduates of to-day, just entering upon the teacher's profession, but the apprentices to every trade and likewise the experienced teacher, and the experienced of whatever calling. They are, however, specially of interest to the teacher, because his vocation is one of the last to feel the effects of general prosperity in the community in increased compensation, and one of the first to feel the effects of business prostration in the form of reduction of wages. But, more particularly is it the teacher's interest because of the nature of his calling. Whether he or she be the teacher of descriptive geography in the common school, or, perhaps, the professor of history or of political economy in the university, it is his or her business to diffuse intelligence on these matters of social science. It is, of course, a primary duty to make professional preparation for the work by studying social science as regularly and persistently as one is wont to study mathematics, natural science, or literature.

A fourth problem of our time—the Sphinx riddle of materialism, which saps the genius and spiritual aspiration of our best minds, and even shows its disastrous effects in the sacred desk—I can only briefly allude to. It asks whether man's soul is a mere emanation of matter—a function of the brain that will perish with the decay of its organ, or whether it is a self determined, free, responsible immortal being, in personal relation to a personal God. Perhaps this problem is

the fountain of all the others; its despair of immortality—its belief in fate—is certainly the nadir of hope and aspiration, and the Egyptian plague of darkness were preferable. The teacher must find refuge from this by an earnest study of the great thinkers of the human race—theologians and philosophers, they all bear one testimony on this subject, in favor of God, freedom, and immortality.

Having briefly named for consideration these problems that press themselves upon us whether as teachers or as citizens—Sphinx riddles proposed to us as it were by spectral visages looming up out of chaos to affright us—let it be our task now to examine some of the grounds proposed as solutions of them, in order that we may strengthen, so far as possible, our hopes and aspirations, and find therein whatever of encouragement there is for the professional teacher, and whatever cause for congratulation upon the vocation that he has chosen.

When teaching was only a temporary avocation taken up by the young man in order to gain the means for the prosecution of his studies at the academy or the college, and to be abandoned for the practice of law, medicine, or preaching, as soon as its aid could be dispensed with, and a living could be earned at a profession, then it was of little consequence what the general outlook of the vocation of teachers might be.

The apprentice, if wise, cares very little for the inducement of wages during his apprenticeship. It is the ultimate value of his trade—its possibilities of rising and development that he cares for. No wonder, then, that so long as the ranks of teachers were filled with inexperienced men with no professional zeal, and with no future before them as teachers, it has happened that the remuneration for their work has been so uncertain—waver- ing from year to year in accordance with the systole-diastole movement of the public treasury, and liable

to as great variation as the amount of money voted from year to year for public improvements, were it not for a certain regular stipend received annually from the state school fund.

With the elevation of the work of teaching to the rank of a regular vocation demanding professional preparation and laborious apprenticeship, like the learned professions and the fine arts, there comes perforce a gradual recognition of this distinction on the part of the community, and effective though tardy provision is made to meet the case.

It is in education as in other departments of the business of civil society. In the long run skill, preparation and brains will tell. The professional teacher will, after a while, furnish the only standard, and the make-shift teacher will be valued and remunerated like the make-shift shoemaker or mechanic, lawyer, or doctor. And here it is well to say, perhaps, that the educational laborers have this matter all in their own hands. Nay, more than this, each individual teacher has the matter in his own hands, so far as he is interested. There is height above height, and the crowd is found only on the lower terraces. The uppermost ranges are well-nigh unfrequented solitudes. Then, again, the road to promotion is clear and well marked. How easy it is for the young man or woman, fired with zeal to add to the narrow and necessary preparation required for the conduct of the daily recitations a constant study of the great works of human genius! There is literature, with its Homer, Dante, Shakespeare and Goethe—the poet of the nation, the poet of the church, the poet of society, the poet of the individual. To what serene heights one can climb with these guides, if one uses his best morning hour, once a week, but from year to year! Then there is the field of fine art—music, sculpture, painting and architecture—and the unlimited culture of æsthetic taste and of subtle human insight that may grow in our souls, if we have our regu-

lar times for submitting ourselves to the inspiring influences of Beethoven, Raphael, Michael Angelo, or Phidias. Still more accessible to the teacher are the great thinkers of the race—Plato, Aristotle, Bacon, Descartes, Leibnitz, Kant, and Hegel. Their “dry light” is invisible except to the student who ponders their works for certain intervals annually, and let us say for many years—at least ten. But when one can read Aristotle or Plato, Kant, or Hegel, and feel the full weight of their words just as he feels the inner necessity of the words of a demonstration in Euclid, he has reached the clear summit of human thinking, far above the clouds and mists which befog the ordinary mind. That other great province of spiritual insight—the field of religious mysticism or theosophy which can be approached most securely through Thomas à Kempis, Tauler, St. Augustine, Meister Eckhart, Thomas Aquinas, and the other great lights of the church, lies open to the individual who is willing to make haste slowly, after the manner in which one masters a work of philosophy or a great poem. One must use his best hours for these things, not too frequently, but persistently, returning year after year until he can feel their full force as a sort of spiritual atmosphere, under whose influence he can think great thoughts and plan great deeds.

This regimen for the development of rational insight is healthful for all, specially so for the teacher, whose vocation is that of emancipating and liberating the human soul of the child, arousing him to self-activity.

But the next lower stratum of wisdom is also necessary for the teacher, whatever his specialty, whether he teaches history or mathematics, or literature, or chemistry, or botany, or drawing, he should continually broaden himself by the study of social science in its several aspects of ethnology, po-

litical economy, ethics, educational psychology, history of civilization.

Mankind cannot ignore the practically wise man. The teacher who broadens himself by studying what relates to the foundation of his profession has the surest warrant of attaining insight into the conduct of life, and he has an opportunity of influence on his race that no other vocation can claim. Think of the unconscious effect of a deep and wide mind upon his pupils, especially the susceptible ones. His tastes and his very intellectual and moral atmosphere educate quite as much as do his didactic expositions of the regular lessons.

Filled with an ideal of this kind, is it not clear that the individual teacher can make his own place in the community? By studying in his profession its organic relations to the world in which he lives he can make himself valid and honor his calling.

To the question that has been raised as to the ultimate effect of the present shrinkage in values and of the decline in production, whether these facts bode the decline of public education and the curtailment of school systems, therefore we find an answer first in the conservative effects of normal schools. One hundred and fifty of these institutions are scattered over the land, and their number is every year increasing. Their influence tends directly to give stability and character to the schools of the people and to correct the injurious impression which had hitherto prevailed that the teacher of the common school is not pursuing his vocation for life, but merely a temporary avocation as a means to prepare himself for something else. In order to answer the other phase of the question, we must take a rapid survey of the leading principles of modern civil society. We shall find the significant fact not only of our civilization, but of that of Europe, to be the growth of cities. During the past twenty-five

years there has been a growth not only in wealth and population, but a still greater one in the possibilities of commanding the services of nature. Eighty thousand miles of railroad means a most radical change in society, and one that can never permit the return of the former conditions. It means the creation of a myriad of cities where there were only villages before. It means the extension of urban life into vast regions of country where there existed before only patriarchal simplicity. The railroad, with its accompanying telegraph, brings the daily paper to each one of its stations, and there is instant knowledge for every inhabitant, of all events in the world thought worth reading. This daily peep at the great world has rendered insipid the former dish of village gossip, and has done much to remove the distinction between country and town that once existed as an important element of social and political difference.

But there is another phase of this influence of the railroad that is still more important. The railroad is the creation of commerce. Its most immediate influence on the country population is to stimulate them to division of labor and to exchange of productions. It comes to pass that a mutual interdependence of the individual upon society grows up quite rapidly. Where the farmer once obtained his food, clothing and shelter, almost entirely from the product of his farm, and thereby enjoyed a very limited number of luxuries at a great expense of labor unassisted by machinery, now the farmer exchanges directly his raw produce for the manufactured articles furnished by machinery and skilled labor. By this means a given amount of human industry accomplishes far more than before, and the wealth of society proportionately increases. This explains the immense growth of cities during the present century. Manufacturing has doubled its productions once in seven years. Increased transit facilities have

so abated the frictions of exchange that the raw material has quadrupled in price, while the cost of the manufactured product to the consumer has decreased in like proportion.

With all this increase of wealth, and the facilities of wide-seeing and knowing, or in other words the transmission of instant knowledge of events to any distance, people in this civilized world, though separated by wide seas, have become closely related and dependent each upon all. The railroad and telegraph have moved by far the greater bulk of the country into the city, so far as manners and customs, wants and modes of supply are concerned. Our national character has unavoidably changed and is still further changing, not only here in the United States, but abroad, the same change is going on.

Certain well marked social and political effects have resulted from this. Where each individual lives in comparative isolation from his neighbor, relations are not complicated, and very little government influence is required.

The political form is consequently very simple in a country where urban or city life has very little developed. Since the railroad system has become a net-work over the country, relations of each to all have so multiplied and rights have become so complex and intertwined, that the political government is a very delicate and difficult problem to adjust and solve, requiring the greatest insight and practical skill.

In the modern status of society, thus urban in its structure, new vocations continually arise one after the other, based upon the necessities of unity in the organism of society. An increasing number of people are taken from the plow and the loom and directed to employments which appertain to the protection and culture of the community. Considering the great divisions of human labor, this department is the fourth and highest. There are, for example, first those engaged in ob-

taining natural productions, say by agriculture, mining, grazing, fishing or hunting. Then next, those engaged in manufacturing, say the preparation of food, clothing, shelter, the means of intercommunication, and machinery. Third, the department of commerce includes all who are engaged in the exchange and distribution of wealth, not only the merchants and trades, but those employed in transportation or who deal with distribution—the hotel keepers, bankers, insurance men, &c., &c. Our fourth class includes those who do not deal with the three physical wants of man—those of food, clothing and shelter—neither the production of the raw material, its elaboration nor its distribution. They are engaged rather upon the spiritual food, clothing and shelter of man. Such as they are found in human institutions, social, political and religious, æsthetic and scientific; there are those engaged in the government service, civil and military, besides the legal profession, the medical and the ecclesiastical professions, those engaged in education, in literary work, especially journalism, and finally artists.

It is evident, with the increase of productivity on the part of the community, which is continually going on by means of the invention of labor-saving machinery, that the number of laborers required in the lower departments of industry is growing relatively less, while the number in the higher departments is constantly on the increase. Where once only one in the thousand could be spared from the production to manufacture ornaments and to produce works of art, labor-saving machinery first made it possible to spare for this purpose one in a hundred, and finally one in ten. Thus the number who are detached from the work of producing raw material or manufacturing it, and who are set to work at the enlightenment, instruction and amusement of mankind, is continually on the increase.

So, also, is the department of distribution. Before any close unity existed between country and town, and while the town was very small, its functions were very simple, and little was needed to regulate them. But think for one moment of the business management of a railroad, requiring, as it does, a system of subordination of all the parts and members so complete to one head directing it, that all shall be a perfect unit. What immense directive power is demanded to unify all the parts of the system and prevent accidents and the loss of property through carelessness and fraud. Then there is the complex business of insurance, with its manifold departments, each one of which presupposes the organic unity of society and its elevation into the form of urban life.

The demand for a highly educated class of laborers is occasioned by these complex relations arising from the changes just described. Manifold vocations, some being commercial, some having for their end the protection of society, its culture or its amusement, have arisen from this cause, and have come to demand immense stores of directive intelligence.

Thus society and the state have changed in such a way as to make different demands upon the individual from those in former times. Under the new regime the life of each individual is dependent upon the social whole, and it is requisite for him to be continually on the alert, observant of the movements of society and obedient to its behests. Then again, the political and social demand for such an enormous fund of directive power in the community is even of greater import to the individual. In fact, in the former simple patriarchal state of society it was not essential that the individual be educated to any considerable degree. If he could read and write, and understand a little arithmetic, he was educated beyond immediate necessities, for there was little to read, little to write, and not much arithmetical calculation required. Neither did

he find much need of a disciplined will and habit of regularity, punctuality and attention. When it rained, or after the harvest was cared for, he would lounge about the village store and exchange gossip over the trivial affairs of his neighborhood. But with our new phase of country life all is different. The railroad reduces all to rhythm. There must be regularity, punctuality, attention and systematic industry. More than this, there must be an education far above the "three R's" in the great army of men who exert the directive power necessary to manage all the manifold complex relations that come to exist as a consequence of this instrumentality.

Hence we see that modern society, resting as it does on the union of the country and town, or on the elevation of the country into a direct participation in urban life, demands as its necessary condition a system of popular education widely different from that required under its former status. Indeed if the question be asked whether the modern state and modern civil society, constituted as it is, and is becoming to be, can exist without a system of public education embracing the common school and the high school, we must answer with an emphatic no. In the patriarchal state of society, such as finds itself in every mere agricultural country not penetrated by railroads or other transit facilities, it is obvious that there is no such social or political necessity for education, but only a general demand for it on grounds of humanity—a sentimental basis, some would call it. But the closely organized society that grows into existence with the instrumentalities of commerce and intercommunication, finds popular education simply an indispensable provision.

Four hundred years ago the discovery of a new world, and the invention of printing and fire arms, heralded immense social and political changes. The new world founded a refuge for those overtaken by calamity in the old world, or for those

who were stung by the gad-fly of an ideal which could not be realized at home. The printing press made the recorded wisdom of the race so accessible that even the poor might partake. Gunpowder made all men equally tall and equally strong.

Within a few years have been added the steam engine and telegraph in order to emancipate mankind from mere physical labor and make his business that of overseeing, supervising or directing. Man as man is now rising from the condition of slavery to his physical wants to that of mastery over nature. This is the spectacle of society to-day viewed from the standpoint usually occupied by the so-called "political economist."

The increasing complexity of the social organism makes fearful demands upon the political government, and furnishes just grounds for anxiety as to the result. Exactly what we are to become next is not perfectly clear to all. Indeed, what we are now is somewhat involved in obscurity. In proportion as our social relations become more complex the problem of self-government becomes more difficult. And this increased complexity is an inevitable result of the continued growth of urban life which is the leading principle of modern civilization. But we shall not exchange our form of government for another, although we must make important modifications in the administration of its details. That growth of civilization which continually elevates man from slavery to his bodily wants to the position of directive power over nature, and over the conditions of spiritual nourishment, is surely not likely to end in the alienation of his right to elect his government. Such alienation would prevent the world of civil society from reflecting the political world, and thereby destroy its innermost principle. Hence we cannot escape the responsibility of solving the problem of self-government.

The constitutional forms wherewith we may sift out politi-

cal corruption will be invented when once the attention of all minds is focussed in that direction. Hitherto we have employed the wisest heads and the largest directive power in the service of corporations, making the vast combinations of commerce and intercommunication rather than in devising forms of civil government. When a different course is pursued, because found profitable to the community, the political clouds will disperse again.

Just so long as human invention goes on and the emancipation of mankind from drudgery, so long will the type of city life prevail more and more, and its exigencies will demand more and more complete educational systems, as more and more the demand is made upon the individual for directive power in place of muscular power. The man who has manual labor to do must come to the aid of his hands by the invention of his brains. The more complete mental discipline is the greater the productive power of society and the greater the amount of luxuries for each. The necessity of skilled labor for the preservation of national prestige in industry has caused the establishment of expensive technical schools in the various countries of Europe for the purpose of training at public expense the artizans who are to apply skill and decorative taste to manufactures. If the wares of a particular industry of a nation are thrown out of the markets of the world by reason of the successful competition of a rival nation, civil society is burdened at home by pauperism. It is as legitimate to prevent pauperism as it is to support it after it is made.

Looking abroad, then, from under the clouds of our present, here in America, to discover the extent and portent of threatening reaction, and more especially to measure its effect upon education and the vocation of the teacher, we are consoled and reassured at the survey. We see that the re-

action is partial only, while the educational movement is substantial—the very instrumentality, indeed, selected by the principle dominant in the history of our time. That principle is *enlightenment*, and its practical historic result is the emancipation of man, materially and spiritually; material emancipation from the drudgery of bodily labor in order to supply our physical wants of food, clothing and shelter,—the substitution of labor-saving machinery for human muscle,—the forces of nature compelled to provide a supply to our natural wants. From nature comes the want, and by the aid of human invention nature shall be made to work to neutralize the human wants that she has created.

Out of the very completeness and triumph of this material emancipation arises the fourth and most perilous of our problems—the Sphinx-riddle of materialism. In achieving spiritual emancipation the mind must pass from prescription to conscious reason, from mere faith to knowledge. There must be nothing lost in the transition—only a gain of the form of science to what was before held in the form of faith and tradition. But this transition is the most painful one in history, although its results are the most glorious. Along the narrow pathway which leads from religion to science are the tombstones of buried French revolutions—the crushed and broken fabrics of beautiful dreams and aspirations. The fair vision of freedom of thought intoxicated the mind, and countless millions have seized upon the illusion for the reality. The truth is one, and may exist as object of faith to the religious consciousness or as the object of free scientific thought—but the mistake has been to suppose that untrammelled thought perceives truth inevitably. Untrammelled thought is thought freed from preconceptions inherited from the experience and wisdom of the race. But such thought is utterly empty until it has found again, by its own activity, the wis-

dom which the human race has wrought out for it. If the mind stops with the negative act of rejecting what it has received as the heritage of culture from others—dazzled by the splendor of self-activity—it has not achieved truth, but only scepticism. In this Slough of Despond perish the most promising intellects of this century.

The specious promises of material emancipation, whose process is so rapid and whose results are so certain, entice the mind to rest contented with physical freedom. Creature comforts seem to be the highest thing attainable. Truth is only natural science, and does not natural science culminate in the doctrine of the supremacy of force? Is not the highest in this universe an unconscious, impersonal force which swallows up by the law of correlation all particular beings, organic or inorganic, so that no form abides forever, but all goes down into the formless unrest of force in general—the primordial chaos which is the source and end of all?

And is not natural science the mighty intellectual realization of our time from whence comes our conquest over nature? Applied science has given us machinery; it has given us the control of the mighty forces which manufacture and furnish transportation for us, annihilating distance and substituting useful shapes for the crude original products of nature. This great reality of modern productive industry which has so increased the might of man that six millions of laborers in England produce now with machinery as much as the three hundred and sixty millions of laborers in the human race could produce without machinery, which has created more human comforts since the beginning of this century than the entire race has created in the eighteen hundred years previous. Is not this solid fact a basis secure enough to build our theory of life upon?

Such is the question of the Sphinx of our time. The voices

around us are heard replying: "Other science than natural science is all an illusion. Psychology other than a physiology of the brain and nerves is a chimera. The phenomena of mind are only correlations of material forces, and personality itself is only a fleeting manifestation of the energy of organic conditions. There is no individual immortality for you and me, and no personal first cause—no real, but only a seeming freedom in the human will."

Viewed from this stand-point, all human institutions—family, society, state, church, science and art, find their roots only in subjective illusions. The race of man is only a succession of frail, brittle bubbles, rising on the sea of time and breaking into nothing!

That theory of life which abuts in materialism or atheism cannot furnish soil for the roots of enthusiasm, or for the basis of human institutions. Remove the basis of institutions and the canopy of human life will soon droop and settle down a shapeless mass. Civilization, itself, rests upon these institutions, and they are its realization. The voices around us that reply to the Sphinx riddle of materialism, in the language of Pantheism, terrify us with their din, and still more are we terrified at the multitude of young men and women who look at us with world-weary eyes, and confess their skeptical convictions as to the soul and God. To them there is no more room for enthusiasm. The supreme principle is unconscious force, and freedom is an illusion which it is well not to forget, as one does forget it in moments of enthusiasm.

We turn away from these stony faces which have looked upon the Gorgon head of Pantheism until it has petrified their souls, and for our own reassurance we approach the shore of the stream of human history, and see the tides of its phenomenal self glide by. The spectacle is the manifestation of Mind; what there is in human nature, deep buried in the conscious-

ness of each man and of all men as his potentiality and as their potentiality, unfolds step by step in the drama of human history. As we gaze into the process of human history we become aware gradually of a first principle altogether different from that of material nature as such. Impenetrability is a fundamental property of matter. Material things exclude each other and do not participate; if one material thing combines with another it does this by the destruction of the individuality of the other and commonly of both things. There is no preservation of individuality in nature except through exclusiveness, and this is destruction to other individuality, and finally of its own. Spirit, on the other hand, is *inclusive*; the principle of human history is the preservation of individuality by the elevation of it into personality. Each unit voluntarily yields its individuality to the whole, to society, and gets back personality as its dower. In material nature each is itself only through the negation of all other bodies; in human nature each is for all and all is for each. Material things are negative, spiritual things are positive. The human individual as a natural being is exclusive, selfish, negative toward human combination—as regenerated into a person he is self-sacrificing, and receives back his life and its necessary supplies from society as a gift of grace.

The principle of human history is realized in a most tangible form in education. The individual to be educated is at the beginning a child or savage—a mere animal. He is to be lifted up into spiritual combination with his race. Society that educates him finds him at first totally depraved in this regard. He has no impulse to receive culture at the hands of society. As an animal, he has brute impulses and appetites which he feels far more vividly than he does moral and rational principles. Personality, as contrasted with individuality, is a higher growth or development of individuality,

wherein the individual has learned that he must sacrifice his brute impulses and appetites, and subordinate them to the rules or laws which society prescribes as the condition of social existence. Mere animal selfishness must give way to the dedication of one's self to others. The natural self must be abdicated in order that the personal self may be realized. And this personal self is the rational self—the self that lives through participation with mankind, receiving the largess of humanity in all its shapes.

All the institutions of man—the family, civil society, the state, the church—are different devices for the realization of this participation which is the basis of spiritual life. And all human history is only the process of development of these institutions. Human history, therefore, presupposes the idea that man, as individual, is potentially man the species or genus, that the particular man is potentially the universal man. This potentiality is his “ought,”—his ideal, the commandment of all commandments. Hence human history moves towards this ideal as a goal. Man, the particular man, James or John, shall by his own activity, participate in the life and feeling and thought of the race. The race, as an indefinite multitude of individuals, has an aggregate of various individual experiences, and, through participation, the experience of all becomes the experience of each. Language is the wonderful instrument by which this transfer of the universal to the particular is effected. Each individual is enriched by the wisdom and life experience and physical labor of the entire race, and in turn he is required only to contribute his individual mite to the store of the whole. Each is enriched and no one is impoverished by this spiritual participation. This is the miraculous principle of spirit as opposed to matter. In matter, individuality is opposed to generic being, the species lives and the individual dies. In the spiritual realm, the individual

is self-active, and realizes the generic being in itself through culture and education, and thus preserves its individuality. It embodies this generic being in institutions, and thus makes secure for all this ascent from the natural to the spiritual.

Institutions then are the focal point of study for the culture of the mind in spiritual principles as contradistinguished from materialistic principles. And in this direction the mind must search for the more comprehensive synthesis which shall explain not only the world of matter but also the world of human history.

Not one jot or one tittle of natural science is to be given up; its magnificent results as regards the emancipation of man from the slavery of physical toil are to be counted at their full value; but in the broader principle of participation which is in the last analysis to be recognized as the theological principle of God's grace; in this principle the whole theory of nature finds its appropriate place, needing only a complementary principle to make it harmonize perfectly. Then the Sphinx riddle of materialism is solved and the Sphinx herself is precipitated from the rock of time. "The proper study of mankind is man," says Pope. However this may be, it is certain that the study that confronts us as teachers is the study of man.

WM. T. HARRIS.
